volume 15 number 9/November, 1965

Pam
Native Churches
Korea ⊗

Torch and Trumpet



devoted to the exposition and defense of the Reformed faith

IN THIS ISSUE

OFFENSES DIFFER
THE FREE OFFER OF THE GOSPEL AND THE EXTENT OF THE ATONEMENT
RISE UP, YE MEN OF GOD
TWO PROTESTANTS LOOK AT ROME
CIVIL RIGHTS AND THE BROTHERHOOD OF MAN
MOLDERS OF THE CONTEMPORARY MIND: RUDOLPH BULTMANN
★ KOREAN PRESBYTERIANISM AND THE WEST

THE JOURNAL OF REFORMED FELLOWSHIP, INC.

Torch and Trumpet

JOURNAL OF REFORMED FELLOWSHIP, INC.

† Henry J. Kuiper, Managing Editor, 1957-1962

EDITORIAL COMMITTEE

Edwin H. Palmer, chairman; Ronald Brown, Edward Heerema, Christian Huissen, Jerome Julien, Wm. Kok, R. B. Kuiper, Rein Leestma, Nicholas J. Monsma, John H. Piersma, Henry Vanden Heuvel.

MANAGING EDITOR

PETER Y. DE JONG

CONTRIBUTING EDITORS

The Rev. Egbert Andrews (Taiwan); Dr. Stuart Bergsma (Pine Rest Hospital); Dr. Alexander C. De Jong (Colorado); The Rev. Peter De Jong (British Columbia); Prof. James De Jonge (Calvin College); The Rev. Roger Greenway (Mexico); The Rev. William J. Grier (Northern Ireland); Dr. Fred H. Klooster (Calvin Seminary); Dr. Remkes Kooistra (Ontario); Prof. John Murray (Westminster Seminary); Dr. Roger A. Nicole (Gordon Divinity School); Dr. Louis Praamsma (Ontario); Prof. John H. Stek (Calvin Seminary); The Rev. George Van Groningen (Australia); Dr. Cornelius Van Til (Westminster Seminary); The Rev. Johannes G. Vos (Geneva College); Dr. Enno Wolthuis (Calvin College); Dr. Edward J. Young (Westminster Seminary); The Rev. Raymond O. Zorn (New Zealand).

BOARD OF TRUSTEES, REFORMED FELLOWSHIP, INC.

Marvin Muller, president; Henry Vander Kam, vice-president; Berton Sevensma, secretary; Leonard Kloet, treasurer; Peter Wobbema Jr., assistant treasurer; Gordon Girod; Perry Burnham; Edward Heerema; William Kok; Rein Leestma; Nicholas J. Monsma; John H. Piersma, Richard J. Venema.

This periodical is owned and published by Reformed Fellowship, Inc., a religious and strictly non-profit organization composed of a group of Christian believers who hold to the Reformed Faith. Its purpose is to give sharpened expression to this Faith, to stimulate the doctrinal sensitivities of those who profess this Faith, to promote the spiritual welfare and the purity of Reformed Churches everywhere, and to further the interests of all Christian institutions of Reformed caliber.

The publishers of this journal express their adherence to the Calvinistic creeds as formulated in the Belgic Confession, the Heidelberg Catechism, the Canons of Dort, and the Westminster Confession and Catechisms.

All contributions represent the personal views of the writers and do not necessarily reflect the opinions of the members of Reformed Fellowship, Inc.

All manuscripts, letters, subscription orders, changes of address and undeliverable copies should be sent to:

EDITORIAL AND CIRCULATION OFFICES
Torch and Trumpet
Breton Village
Grand Rapids, Michigan 49506
Telephone: 949-5610

Second Class postage paid at Grand Rapids, Michigan.
Subscription price: $3.00 per year, $5.00 for two years.
Published in the month of January, February, March, April, May, July, September, October, November, December.

Contents:

NOVEMBER 1965, Vol. XV, No. 9

VIEWPOINT 3
"Preaching as the Call to Arms"
"Offenses Differ"
"The Inconspicuous Seed"
"No Time"

THE FREE OFFER OF THE GOSPEL AND THE EXTENT OF THE ATONEMENT 5
John Murray

RISE UP, YE MEN OF GOD! 7
John Engbers

CIVIL RIGHTS AND THE BROTHERHOOD OF MAN 9
Edward Heerema

MOLDERS OF THE CONTEMPORARY MIND: RUDOLPH BULTMANN 12
Herman Ridderbos

TWO PROTESTANTS LOOK AT ROME 15
Nicholas J. Monsma

KOREAN PRESBYTERIANISM AND THE WEST 17
Harvie M. Conn

A LOOK AT BOOKS 21
Kittel — "Theological Dictionary of the N.T."
Neufeld — "The Earliest Christian Confessions"
Stott — "Basic Introduction to the N.T."
Bruce — "Commentary on Hebrews"
Ridderbos — "The Authority of the N.T. Scriptures"
Bruce — "The Letters of Paul"
Books to be reviewed.

MEMBER EVANGELICAL PRESS ASSOCIATION

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
(Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. Date of filing: September 22, 1965. 2. Title of publication: Torch and Trumpet. 3. Frequency of issue: monthly every month (except every other month May through August). 4-5. Location of office of publication: Breton Village, Grand Rapids, Mich. 49506. 6. Publishers: Reformed Fellowship, Inc., Breton Village, Grand Rapids, Mich. 49506. Editor and Managing Editor: Dr. P. Y De Jong, 2668 Union Ave., S. E., Grand Rapids, Mich. 49507. 7. Owner: Reformed Fellowship, Inc., Breton Village, Grand Rapids, Mich. 49506. 8. Known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amount of bonds, mortgages, or other securities: None. 9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages, or other securities of the publishing corporation have been included in paragraphs 7 and 8 when the interests of such individuals are equivalent to one percent or more of the total amount of the stock or securities of the publishing corporation. 10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in sections 132.231, 132.232, and 132.233, Postal Manual (Sections 4355a, 4355b, and 4356 of Title 39, United States Code)

Average no. copies each issue during preceding 12 months: A. Total number copies printed, 3140; single issue nearest to filing date, 2800. B. Paid circulation, 1. Sales through dealers and carrier, street vendors and counter sales, none; single issue nearest to filing date, none. 2. Mail subscriptions, 3040; single issue nearest to filing date, 2700. C. Total Paid Circulation, 2965; single issue nearest to filing date, 2640. D. Free Distribution (including samples) by mail, carrier or other means, 75; single issue nearest to filing date, 60. E. Total Distribution, 3040; single issue nearest to filing date, 2700. F. Office use, left-over, unaccounted, spoiled after printing, 100; single issue nearest to filing date, 100. G. Total, 3140; single issue nearest to filing date, 2800.

of the Council, are in better position to understand just what the Council meant to assert! I am not saying that such reinterpretation is altogether impossible, but is certainly is *highly improbable*. Let's not forget that the Reformers were excellent Latinists and that they could appreciate the shade of meaning given to the terms used by the Council better than many a one today.

Again, it should be kept in mind that though the Second Vatican Council is making some gratifying changes, it certainly does not alter the basic position and dogma of the Church. For instance, the Second Vatican Council does not repudiate the pronouncement of the First Vatican Council (1870) and its dogma of papal infallibility. Neither does it repudiate the terrible imprecations which the Council of Trent pronounced upon Protestant "heretics." Of course, we acknowledge that the Protestant believers are not called "heretics" by the Roman Catholics today, but "separated brothers" (note well, not separated *churches*). That indicates a change in attitude. Yet I am writing these things the day after Pope Paul VI visited the United Nations and New York, and that impressed me. I did not stumble so much over all the outward pomp and genuflections displayed and seen. That was expected, and we were ready for it. Moreover, that can be observed in practically any Catholic Cathedral. But, presumably with millions of Americans, I heard the Pope say in St. Patrick's Cathedral, by means of T.V., *that he is the vicar of Christ upon earth.* Indeed, the fact that the Roman pontiffs make this claim is generally known and wasn't new to me, but to hear this mortal man say it and *to say it unabashedly,* stunned me for a moment. He did dare to say it! In the same connection the Pope spoke of the apostles Peter and Paul, whose successor he claims to be. I could not suppress the thought that these apostles did realize that they were *witnesses* and *ambassadors* of Christ, but none ever claimed to be Christ's *vicar* upon earth. After all, a vicar stands in the place of Christ, functions for Him and has, as it were, power of attorney from Him. Of course Christ never assigned such power to any man. We resent the idea and deny the right to any man, no matter who he is, to seek to stand between the believer and Christ. Besides, that assertion of the Pope certainly indicates that basically the Roman Church is the same. It has not changed. The doctrine of the Pope's vicarage is one of the main pillars upon which Roman Catholicism rests, and it is significant to note that that pillar, according to the conception of the Church, remains intact.

May I suggest in closing that the change occurring in Roman Catholicism these days does not involve any basic doctrine of the Church, but only a willingness on the part of the Church to discuss matters, *not* with separated *churches,* but with separated *brothers.* The Church will engage in so-called dialogue, but with "missionary" or "proselytizing" purposes in mind. As Protestants we are willing to do that too, and with the same purposes in mind. We should seek to bring the Roman Catholic Church not to subjective and deceptive reinterpretations, but to a thorough-going reformation.

KOREAN PRESBYTERIANISM AND THE WEST

by HARVIE M. CONN

What contributions has the west made to Korean theology in the past? What is it doing now? What may be the relation between Korea and the west in the future? Is there some possibility of a productive Korean theology that may contribute to western patterns of thought?

These are the questions we should like to pose in this final article of our series. We are not primarily interested now in the question of whether or not missionaries are still needed in Korea today. Nor are we asking what role the missionary must play in the future of the Korean church. Our subject is theology, not missionaries. We are interested more in theological thought patterns and their inter-relations. Practical matters of mission methodology, pioneer evangelism as over against institutionalism, missionaries and the national workers, are not primarily within the purpose of this last article. Our question is of another dimension — What has been the effect of western theology on the Korean Presbyterian Church? And what may possibly be its effect in the future? And finally, cannot Korean theology also give direction to western thinking?

The Past Relationship

The relationship between western and Korean streams of theology in the past might best be described in terms of monologue, rather than dialogue. And the formulator of the monologue has been the west. Perhaps the terms "formulator" and "leader" might fit the situation most aptly.

It is perfectly natural to describe the relationship in such terms. Christianity came to Korea from the west.

And, although some of its earliest manifestations in the Chundokyo sect and the beginnings of Roman Catholicism bear strongly syncretistic, eastern characteristics,[1] Protestantism, and more specifically Presbyterianism, has been strongly oriented to western theology.

Formal Presbyterian mission work may be said to have begun in Korea in the fall of 1884, with the arrival of the first resident missionary, Dr. Horace N. Allen, or in April, 1885, when Rev. Horace Underwood stepped ashore at Inchon on Easter morning. In either case, by 1888, Korean students had been selected for theological training, and the development of Korean theology had begun.

It began under strongly conservative direction. In 1904, Mrs. Lillian Underwood, the wife of the first Presbyterian missionary, was writing on "The Present Status of Missions in Korea." She commented, "One of the men of the New Theology asked me anxiously whether we 'were teaching the Koreans a theology that would soon need revising.' Thank God the theology the Koreans are being taught is not man made or man revised. Thank God he is vindicating the 'old time religion,' the old time theology, the old time Bible, as good enough for Korea, powerful to the pulling down of heathen strongholds, powerful to change wicked men into good men, heathen communities into righteous, pure and good ones. Unto Higher Critics — a stumbling block, unto liberal New Theologians — foolishness, but to those who take him simply as little children and his Word — the power of God and the wisdom of God unto salvation. . . ."[2]

As the church progressed, creating its own teaching institutions, the western missionary continued to formulate and lead. Even in Pyungyang Seminary, the only seminary of the young church, western thought patterns played a leading part. The presidency was always in the hands of a westerner. Dr. Samuel Moffett was elected its first president and served till 1924 when he was replaced by Dr. S. L. Roberts, of the Southern Presbyterian Mission. Roberts served until the closing of the school under the Japanese in 1938. In the earliest years, from 1901, when a full five-year course leading to graduation was adopted, until 1922, when a three-year curriculum was inaugurated, faculty members were, for the most part, missionaries released from their regular evangelistic work. More permanent appointments were made after 1922. But even as late as 1936, C. A. Clark notes five missionary professors on the faculty and three American-trained Korean professors.[3]

In other ways also, missionaries fed the thinking of the early church. Korean Christian literature was strongly western in authorship or translation. Charles Allen Clark (1878-1961), of the Northern Presbyterian Mission, for example, was responsible for fifty volumes in the Korean language during his lifetime. His textbooks on *Homiletics* and *Pastoral Theology* are still being reprinted and used in seminaries today. The *Theological Journal* of Pyungyang Seminary, which began to appear in 1918, was almost completely the work of missionaries both in its earlier years and even until its cessation in 1940.

This leading role of the early missionary has been subject to criticism. A recent doctoral thesis submitted to Yale University turns on the supposed dictatorial methods of the missionaries in this formulating period. Speaking of the Korean theological students, the author writes, "The 'puppet' candidates were not even allowed to interpret the Bible in their own way. This was done for them by the 'pope' in charge, and woe be unto those unfortunate students who defined the 'Verbal Inspiration' or 'the Virgin Birth.'"[4] The most obvious displeasure is reflected in these words. And it is primarily displeasure over the role the missionary played as a teacher in Korea.

But something else is reflected here also. It is criticism intimately related to doubt of some very basic truths of the Christian faith. Korean liberalism is reflected in these words. And, in terms of liberalism also, the west played a formative part in Korea.

In many ways, the west contributed to the development of liberalism in Korea. Koreans were sent to the west for theological education, and there they found the raging conflict between fundamentalism and liberalism. They did not always choose the Biblical side.[5] If they did not go to the west, sometimes, through literature, the west came to them. In 1935, for example, the Korean General Assembly dealt with the matter of the *Abingdon Commentary*. This commentary, a one-volume work produced originally under the aegis of the American Methodist Church, reflected a wide spectrum of theological views. Naturally, many of these views were liberal. The work, meanwhile, had been translated into Korean, several Presbyterians participating in the project. Anxiety had begun to appear in the church. In a situation where commentaries available in the Korean language were almost completely unheard of, a commentary of such marked liberal views was not the best first choice for a newly-developing, conservative church. The General Assembly of 1935 went on record as "Not approving" the commentary and instructing the churches associated with the Presbyterian translators to "investigate the facts and to make them known from first to last." One of the translators admitted his lack of wisdom. The other, perhaps indicative of a growing spirit in the church, did not feel the commentary was contrary to Christian doctrine and said that the General Assembly could not suppress doctrinal freedom. Kim Yang Sun calls this moment "the beginning of the conflict in the Korean church between liberalism and conservatism."[6]

Perhaps though, the greatest source of liberalism from a western direction came from missionaries on the field, and especially from those associated with the United Church of Canada. Before 1925, when the United Church was formed, Canadian mission work in Korea was conducted by the Presbyterian Church of Canada. In this early situation, conservative leadership predominated, and liberals in the mission were content to accept the direction of the older men. But in 1925, the Canadian Presbyterian Church (or at least part of it) joined with the Congregational and Methodist Churches to form the United Church of Canada, which assumed responsibility for the mission

field in Korea. The direction of this mission was placed in liberal hands. The mission chairman was William Scott, a dedicated missionary and a confirmed liberal. Generally speaking, these characteristics even today are descriptive of the missionaries of the same body. Like Kim Yang Sun, Koreans generally regard the formation of the United Church of Canada as the beginnings of liberalism in Korea.[7]

From 1938, this more direct function of the west as formulator and leader in theology began to change. Pyungyang Seminary, the fountainhead of this theological influence, was closed in that year. By 1940, almost all of the missionaries had been forced by World War II to leave the field. Intellectual traffic between churches during these years became increasingly difficult and, as in many other countries in the same situation, the national church, though tremendously decimated, had to assume a stronger role in its own guidance and development. In Korea, the change was effected not by one war but by two. The Communist conflict from 1950-1953 decimated church leadership once more. Again, in the providence of God, the literary and theological line between the west and Korea was cut temporarily. From out of all this came a new direction.

The Present Situation

What is the place of the west in Korean theology today? In many respects, it seems very much like earlier days. From the point of view of literature, the role seems almost unchanged. The west speaks and Korea responds. This is even more acutely true in terms of liberalism than in conservative thinking. Liberal thinkers are in a great rush to catch up to the main stream of world thought. And in that rush, the majority of Korean theological books being released are western translations and the majority of articles by Korean theologians are strongly oriented to western problems and modes of thought. In a context where the liberal denounces the conservative for his theological captivity to western conservative thought, it is almost amusing to see the liberal imitate the same pattern he condemns so strongly! Only the names are changed, to protect the guilty.

The latest issue of *Christian Thought* magazine, a monthly periodical introduced in our first article, illustrates the trend admirably. The book review column is concerned with two volumes that have appeared in the Korean language within the past two months — Brunner's *Justice and Freedom*, and J. L. Neve's *A History of Christian Thought*, Vol. I. Of the ten articles in the issue, one is devoted to an analysis of the proposed 1967 Confession of Faith of the United Presbyterian Church. Another asks the question, "Is Bishop Robinson's New Reformation Possible?" A third article on "Jesus and the Suffering Servant in Deutero-Isaiah" uses, in its analysis, the contributions of Cullmann, Bultmann, Vincent Taylor, and John Knox among others. There is not a single reference in the bibliography to any Korean work on this field.[8]

In terms of literature, and certain specific fields of theological discipline, conservative thinking seems to this writer to be making a far more distinctive Korean contribution to theological writing. Certain areas of literature are untouched by either conservative or liberal national writers. Old Testament is one such area — apart from articles in scattered theological journals. Other areas are being contributed to by largely liberal thinkers. Church History and Apologetics are examples. But in the fields of Systematic Theology and New Testament, Korean conservatives seem to be making a genuine contribution. In Systematic Theology the work of Pak Hyung Nong is well known. Last year, Dr. Pak issued the first volume of a projected series on "Dogmatic Theology." Based largely on the outline and contents of Berkhof's *Systematic Theology*, Pak also includes material from Warfield, Berkouwer and Van Til. Yet, the western material is not just quoted. It is appraised. Dr. Pak's previous interest in Apologetics makes his sections on the relations of faith and reason, general and special revelation especially interesting reading. He is aware of the work of Van Til, Dooyeweerd, and others in this area. He presents their ideas fairly and well. But his appraisal has a distinctly Korean point of view, and he is not afraid to criticize.

In the field of New Testament, another delightfully Korean contribution is coming from Dr. Pak Yune Sun, whom we introduced briefly in our last article. Pak's eight volumes, covering the entire New Testament, are not simply quotations from Bavinck, Hodge, etc. They are evaluations, sometimes disagreements, sometimes contributions. His work is dialogue, not parroting, and it is dialogue with a Korean flavor. Pak's sermonic material, his selection of passages to receive emphasis in exegesis, is strongly aware of Korean problems — mysticism, pietism, theological emphases. One can feel the relevancy of Pak's commentaries for Korea, when he contrasts them with the recent (and also conservative) works in the same field by Lee Sang Keun. Lee's works are highly competent, dealing directly with the Greek text, even with matters of textual criticism. But the feeling one gets when through is that while Pak has written for the average Korean pastor, Lee has written for the European scholar.

The work of Pak Hyung Nong and Pak Yune Sun illustrate the new face on Korean theology today in terms of the west. To be sure, as we have already said, they point out the continued dependence of Korea on the western

This is the third and last article in a series written by the Rev. Harvie M. Conn, who is serving as one of several Presbyterian missionaries in Korea. Earlier he discussed the infiltration of liberalism into the Presbyterian church of that land, long regarded as a bastion of historic Christianity, as well as the situation in which evangelical Christians find themselves there. In this article he writes more specifically about the relationship between Korean theological thought and that of the West. What kind of missionary-helper those churches need in the present situation is clearly defined.

church in terms of theological stimulation, formulation, and leadership. But they also indicate the increasingly strong role taken by the Korean theologian in his own country, the new emphasis on the Korean as the formulator of Korean theology, the Korean as the leader in Korean theological development. A new note has been added to the old one of the west as formulator, as leader. Now, the west's position, with the rising maturity of Korean leadership, is also that of mediator and friend. Perhaps, as time goes on, that role will grow larger.

This new change in emphasis from formulator to mediator, from leader to friend, can be seen especially in the place that missionaries today begin to assume in the Korean church's theological development.[9] We have noted earlier the prominent place the westerner occupied at Pyungyang Seminary. In contrast today are the theological institutions of the Koryu and HapDong groups in Korea. At this present time, only one missionary is serving on the faculty of the Hap Dong General Assembly Seminary in Seoul. Finishing his first term on the field, he is teaching at the invitation of the Korean church.[10] Similarly, Rev. Bruce F. Hunt, of the Orthodox Presbyterian Church, is serving in Koryu Theological Seminary, Pusan, upon the invitation of the Koryu group. Mr. Hunt, who entered the field as a missionary in the late 1920's, is at present teaching only part-time, and is therefore not a voting member of the faculty.[11] In 1936 there were five full-time western professors at Pyungyang, and three Koreans. In 1965, the above-mentioned two institutions represent, together, nine full-time Korean faculty members, and only one full-time western instructor. The contrast in these proportions is some indication of a change in Korea's kaleidoscope today.

The activity of the missionary in writing also offers a sharp contrast. Charles A. Clark had written over fifty books in the Korean language before his death. His son, Allen D. Clark, now serving in Korea under the United Presbyterian Church, although a prodigious writer and translator by contemporary missionary standards, is still far behind his father in output. The percentage of missionaries on the field engaged in active writing is considerably smaller than in former days. The contrast indicates the new flavor that is entering Korean theology, or at least the growing national character of the writing.

Rev. Theodore Hard, in a study paper on the subject, "Are Missionaries Needed in Korea Today?" recently drew attention to the particular function of the missionary today in Korea. Although thinking more in terms of the work of the missionary per se, his words might also be considered descriptive of the contemporary missionary's place in Korean theological development. He writes, ". . . When the missionary is no longer manager having authority over a body of believers he can still be a counsellor or advisor (I prefer these terms to that of 'philosopher') to the younger church where he serves, if so sought after. As to being a specialist, perhaps he is less so later than at first for his skill or training may often not exceed many of those with whom he works. So he is more a *friend*, a helper, a neighborly extra right hand. Though the specialist stance is more difficult or undesirable, yet he may have to specialize more now than in previous decades, because of the demand of more detailed knowledge than ever. But he is still more a consultant-engineer than an engineer, consultant-doctor than doctor, trusted brain rather than brain-trust for the work. . . . He is also a *mediator* — one standing between two sister churches through whom messages and ministries flow, and one standing between church and the unbeliever exhorting him in Christ's name to believe. He was always the latter, but now also the former, in this double role of mediator. . . ."[12]

The Future Prospects

It is to be hoped that one day the western church may feel the influence and strength of Korean Calvinism. But that will depend on many things — the internal development of Korean theology, its availability in English to the westerner, the willingness and enthusiasm of Korean and western missionary to assist in that communication process. At present, the possibility seems remote. Here in Korea there seem to be very few at present with an interest in Korean theology deep enough to desire to communicate it to the west. Recent studies on the Korean church in the English language deal largely with historical data to the neglect of the theological picture. Apart even from this, the studies are generally popular in scope and intended for a broad reading public. There is some possibility that Korean students abroad may engage in doctoral research in Korean theological topics. Some of this has already been done.[13] But there is a lack of materials readily available in libraries of western conservative institutions.[14] And this, plus initial lack of interest on the part of the student himself and similar lack of interest on the part of the faculty assigning the research field, is a tremendous hindrance to further advanced research. When this hurdle is finally overcome, one wonders if the thesis will ever be printed by an established publishing firm. The problems of communication from east to west, at present, seem almost insuperable.

In the meantime, the western church, as moderator and friend, can continue to offer stimulation, encouragement and support.

Above all else, it can pray for Korea. Conservative leaders of the Korean church need their Aarons and Hurs to hold up the hands of God's Moseses (Exod. 17:8-13). The literary voice of liberalism in Korea today is a powerful one. Conservative forces lack the financial backing and prestige of large western denominations to produce textbooks. Virtually the only society in Korea devoted to the production of exclusively Reformed literature is the Korean Society for the Reformed Faith and Action (KSRFA). Thus far, they have produced only about one book a year.[15] Conservative forces have other problems — ecclesiastical bifurcation, internal dissensions, lack of competent theologians to cover all the fields of theology, low, weak academic standards in their institutions, lack of respect in liberal circles. These problems are tremendous. But each prob-

lem is only one more reason for prayer. Each difficulty is only one more opportunity to seek the blessing of the Lord. We continue "to have not" because we continue "to ask not." One of the greatest contributions the west can make to Korea is diligence in prayer. In 1904, these words were written about Korea: "It is indeed a time for earnest prayer that the God of nations will overrule all current events for the best good of this beleaguered people and for the advancement of Christ's Kingdom."[16] They are just as true in 1965.

And the west can also continue to send more men to Korea. One missionary has written recently, "The foreign church needs to give personnel more than money. The Korean church . . . most often asks for money rather than personnel, but the foreign church *needs* to give personnel more than money. . . . Paul, in speaking of monetary gifts given by churches in Macedonia, said, 'First they gave their own selves to the Lord and to us through the will of God.' And I think that, for all their asking money, the Korean Church itself appreciates personnel above money, if and when the missionary will really give himself. . . . For the sending church the command is 'go'; and money is no substitute for going. . . ."[17]

In the opinion of this writer, Korea today demands a special type of missionary. It demands someone who is sometimes willing to listen more than teach. In the conflict between liberalism and Christianity, it demands someone who knows the difference and is not afraid to make that difference clear. In the changing role of western theology from leader to mediator, from formulator to friend, it demands someone who is humble enough to forget his dreams of pioneering like Livingstone and to listen like Eutychus at the window. Or, if need be, to forget his day-dreaming, and pioneer. The time is a flexible one. It calls for a flexible policy. And a flexible man to see this through. In the change of leadership in the development of Korean theology, from western to Korean, the missionary needed is one willing to act on another's initiative, to encourage when he may want to lead, to stand by when he may want to stand in front. But above all, he is called to stand!

FOOTNOTES

1. Compare Allen D. Clark, *History of the Korean Church,* CLS, 1961, pp. 29-39; B. B. Weems, *Reform, Rebellion, and the Heavenly Way,* University of Arizona Press, 1964.
2. L. H. Underwood, *Fifteen Years Among the Top-knots,* American Tract Society, 1904, p. 333.
3. Charles A. Clark, *The Nevius Plan for Mission Work in Korea,* YMCA Press, Seoul, 1937, p. 188.
4. Chun Sung Chun, *Schism and Unity in the Protestant Churches of Korea,* doctoral thesis submitted to Yale University, 1955, p. 61.
5. Compare remarks of Gordon Holcroft, *Report of the 50th Anniversary Celebration of the Korean Mission of the U.S.A. Presbyterian Church,* June 30-July 4, 1934, p. 208.
6. Kim Yang Sun, *History of the Korean Church* (1945-1955), mimeographed edition, translated by Dr. Allen D. Clark, pp. 54-55.
7. *Op. cit.,* p. 57. Your writer wonders, in this connection, how relatively strong the influence of Japanese liberalism may have been in Korea, in proportion to its western sources. The west usually takes the brunt of the blame for Korean liberalism. Certainly Japan played also a large part in its development. During the years of Korea's seizure by Japan (1910-1945), advanced theological education could be obtained virtually at only Japanese schools. And Japan, for many years, had felt the full impact of liberalism.
8. Although, as a matter of fact, there is little Korean material on Isaiah, 1964 did see the publication of a full-fledged commentary on Isaiah by Dr. Pak Yune Sun.
9. Our subject here is not the complicated one of the relation of the missionary to the Korean ecclesiastical structure. We are concerned with the influence of the missionary on Korean theology.
10. I speak here of myself.
11. Because of the large number of part-time instructors on a Korean theological faculty, voting membership and participation in faculty meetings is restricted to full-time teachers.
12. Theodore Hard, unpublished study paper, "Are Missionaries Needed in Korea Today?" presented at a joint study conference of the Orthodox Presbyterian and Evangelical Presbyterian Missions, Winter, 1964, p. 7
13. See (for example) the theses by Chun Sung Chun; Lee Kun Sam, *The Christian Confrontation with Shinto Nationalism,* Free University of Amsterdam, 1962; Kei Il Sung, *Christianity in Korea,* Union Seminary, Richmond, Va.
14. Some progress is now being made at Westminster Seminary on a collection of Korean theological materials. Apart from this institution, I know of no collection of sizable proportions at a Calvinistic seminary in America.
15. In 1965, Berkhof's *Principles of Biblical Hermeneutics* appeared; in 1963, Gordon Clark's *What Presbyterians Believe.* A collection of expository sermons on Philippians is now in the process of appearing, by this writer. The KSRFA has put out a total of about seven books since its inception.
16. Underwood, *op. cit.,* p. x.
17. Bruce F. Hunt, unpublished study paper, "Relation of Missionary to the Korean Church," presented at a study conference of the Orthodox Presbyterian and Evangelical Presbyterian Missions, Winter, 1964, pp. 8-9.

A LOOK AT BOOKS

Theological Dictionary of the New Testament

Gerhard Kittel (editor). Translated by Geoffrey W. Bromiley from the German. Vol. I, x1+793 pages. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., and London. Price $18.50.

The reviewer has purchased this important work from the time when the first German volume appeared. For accurate exegesis I consider it well-nigh indispensable. The Eerdmans Publishing Company and the translator should be congratulated in having undertaken the gigantic task of making this work available to those who cannot read German. As far as I have been able to examine Vol. I, I have found the translation into English excellent. Let it be stressed that Kittel is the *editor* of this monumental set of books. It is a work of composite *authorship*: The names of the various authors appear at the end of their respective articles. Not every New Testament word is treated; only the more important ones are considered, but these receive very extensive treatment. No less than 18 pages are devoted to the group of words that center around the concept of *baptism;* no less than 50 (!) to *apostle* and its cognates. In each case the basic meaning of the word in the literature and common speech of the classical period is considered first of all. Its occurrence and meaning in extra-canonical Hellenistic writings is reviewed next. Special attention is usually devoted to the usage of the word in the LXX. Finally, and in relation to all the preceding, the connota-

tion of the term as used in the New Testament is indicated. Controversial questions are not omitted.

All this does not mean that the treatment is always unbiased. On the contrary, far more often the assumptions of negative higher criticism are in evidence. Thus, to give but one example, in Vol. IV of the German original, pp. 354-359, the idea that in *any* biblical reference to *redemption* there is a reference to *the payment of a ransom* is flatly denied. This is a plain contradiction of what is clearly taught in Matt. 20:28; Mark 10:45; Rom. 3:24, 25; Eph. 1:7; Heb. 9:12, 15. But in the process of setting forth their negative ideas these authors give us such a mass of linguistic and historical material that is of genuine value for exegesis that their articles are still a "must" for anyone who would delve deeply into Scripture. A really conservative biblical scholar will always allow the critics to bring their treasures into the kingdom. Yet, not for a moment will he accept their negative conclusions on matters of doctrine, conclusions that are generally nothing more than the presuppositions of unbelief.

Accordingly, if at all possible, purchase this work and make full use of it. Though it can be read with profit by any one of average intelligence, it is especially suited to the needs of scholars. The format in which this first volume of the English translation appears is very attractive and easy to handle. In comparison with the price of the original (German) volumes, $18.50 for this first volume in English is not excessive. Actually the book is worth far more than that. I recommend it for all those who are able to read *with discretion.*

WILLIAM HENDRIKSEN

The Earliest Christian Confessions

by Vernon H. Neufeld. Published by Wm. B. Eerdmans, Grand Rapids, Michigan. 1963, 166 pp., price $4.00.

This is a volume in the series *New Testament Tools and Studies,* edited by Dr. Bruce M. Metzger. It represents the substance of Neufeld's doctoral dissertation submitted to and accepted by Princeton Theological Seminary. The book shows how very important were the early *creeds* or *confessions.* It supplies evidence of their existence, in rudimentary form, even in the days when the New Testament books were written. Far from maintaining that anyone, merely by asking to be admitted into the church, was at once received, it defends the very opposite view. Inquirers were *instructed* before they could be *admitted.* The author recognizes this when he states, "In the life of the church the declaration of one's faith had a place at the admittance of new members, either in the instruction of catechumens preceding the ceremony of baptism or in connection with the rite itself." He shows that the *confession* — "Jesus is Lord; he was raised from the dead," etc. — served as a basis for *the teaching* of the church. It also "found expression in the worship of the early Christian congregation, being utilized in the liturgy and hymnody of the church." It was also of great significance in the church's contacts with the unbelieving world. It was used to defend Christian conviction over against those who slandered the church.

In days in which many make light of confessions and of the necessity of catechetical instruction before admission to communicant church membership, the careful study of this book is very rewarding.

WILLIAM HENDRIKSEN

Basic Introduction to the New Testament

by JOHN R. W. STOTT. Wm. B. Eerdmans Publishing Co., Grand Rapids. 1964. 179 pages. Price $1.45 (Paper).

John R. W. Stott is the rector of All Souls Church, Langham Place, England. His book is directed to the man in the pew. He recognizes that to many a reader the New Testament writings remain a kind of maze. This book seeks to alert the reader to the distinctive emphases of various New Testament writers. Its eight chapters discuss in turn the message of Jesus; of Luke; of Paul; of Hebrews; of James; of John; of Peter; and of The Revelation.

Stott recognizes the dangers and pitfalls of such an approach. The emphases that he has found and has selected to highlight run the danger of oversimplification or one-sidedness. Nevertheless, he has succeeded very well in bringing the reader to a more personal acquaintance with the various authors. One begins to see how certain themes of the total gospel message take on a dominant role in certain men and writings. For instance, Stott shows how Luke laid emphasis on the universality of the gospel; Paul on the gratuity of the gospel; Hebrews on its finality. Such insights can be most helpful in coming to understanding the over-all message that various writers are seeking to bring. One learns to see the woods, rather than just the individual trees. The larger blocks of the New Testament become distinct from each other, and they begin to form a pattern alongside each other.

This book is a helpful aid to personal or group Bible study. It makes a fine Bible teacher. It is a sound and reliable guide. Under the tutelage of this book the reading of the New Testament writings will certainly become a more rewarding experience.

WILLIS P. DE BOER

Commentary on the Epistle to the Hebrews

by F. F. Bruce, a volume in **The New International Commentary on the New Testament.** Published by Wm. B. Eerdmans Publishing Co., 1964. Price $6.00.

It is always risky to generalize in describing the merits of a set of books of composite authorship, such as *The New International Commentary on the New Testament.* My honest opinion about the set is that one volume is excellent, another good, and still another, just average. However, Bruce's contributions to this set of books are all high-grade. This man is a master of exegesis. His Commentaries in this series (*Acts, Colossians,* and now *Hebrews*) are all works of real scholarship. That does not mean that I, for one, always agree with him. But I admire his erudition, logical presentation, and lucidity of expression. And as far as I have had opportunity to examine the present volume on Hebrews, my opinion is, "Here is Bruce at his very best." I shall not take the trouble to let the reader in on the secret how Bruce answers the question as to who wrote Hebrews or how he solves the puzzle with respect to "those who were once enlightened and then . . . fell away" (Heb. 6:4-6), or that with respect to "Melchizedek . . . without father, without mother" (7:1-3). Read this book, reread it, and enjoy it thoroughly. My hearty congratulations to you, Dr. Bruce, and to the Eerdmans Publishing Co.

WILLIAM HENDRIKSEN

The Authority of The New Testament Scriptures

by Herman Ridderbos, translated from the Dutch by H. De Jongste. Published by Presbyterian and Reformed Publishing Co., Philadelphia, Pa. Price $2.50, 93 pages.

Dr. Herman Ridderbos, Professor of New Testament at Kampen, The Netherlands, is the distinguished author of such valuable works as the volume on Galatians (in *The New International Commentary on the New Testament*), *De Komst van het Koninkrijk,* the volume on Romeinen and the Commentary on Kolossenzen (both in *Commentaar op het Nieuwe Testament*), etc. In the present brief treatise he strives to answer the question, "What is the basis of the New Testament Canon?" After refuting various untenable theories, he answers that Christ is himself the Canon, that is, the ultimate principle of authority. He, in turn, clothed the apostles with authority, the authority of *his* Word and of *his* deeds, of which they were witnesses. The New Testament is the inscripturated record of this apostolic testimony, which was the realization of the promise of the Holy Spirit, and to which the Holy Spirit dwelling in the hearts of believers bears witness. The 27 New Testament books embody this apostolic testimony, even though not all were written by apostles. It follows from this that the canon is closed.

The treatise is, indeed, thought-provoking and, as I see it, satisfying. Better care